

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

VIVE · QUASI · CRAS · MORITURUS ·

VOL. XXI.

NOTRE DAME, INDIANA, DECEMBER 24, 1887.

No. 15.

The Coral.

Down in the depths of the lonely sea
I work at my mystic masonry.
Ages behold my ceaseless toil,
When the sea is calm or the waters boil;
The kraken glistens from my prickly home,
And there the tribes of the deep ne'er come;
Oh! who can fashion a work like me,
The mason of God in the boundless sea?

I've crusted the plants of the deep with stone,
And given them coloring not their own;
And now on the ocean fields they spread
Their fan-like branches of white and red;
And oh! when the tempests wildly rave,
Above the mariner's corse they wave
Like bending palms o'er the Indian's tomb,
Where trees in eternal summer bloom.

I build in silence my circling wall,
And pierce the waves with its turrets tall;
But when the sun from his path on high
Looks down with his broad and burning eye,
I sink to sleep in the ocean's gloom,
And find in the giant wall my tomb.
The wild wave breaks on the lonely shore,
And sings my dirge with ceaseless roar.

The atom thrown from the boiling deep,
The palm tree torn from its distant steep,
The grain by the wandering wild bird sown,
The seeds of flowers by the tempest strown,
The long kelp forced from its rocky bed,
And the cocoa-nut on the waters shed,
They gather around my rocky lee,
And form the isle of the lonely sea.

Turrets of stone, though huge and gray,
Have crumbled and past in dust away;
Cities that sank in the sea of yore,
Have turned to slime by the fetid shore;
But when shall crumble the coral wall,
That parts the billows so bright and tall?
Ho! who can fashion a work like me,
The mason of God in the boundless sea?

J. E. D.

Microbian Pathology.

II.

We will not attempt to give an exhaustive description of the characters of all microbes, but shall limit ourselves to those forms which are related to the causation of disease.

MICROBES FOUND IN THE MOUTH OF A HEALTHY PERSON.—Of late the microscopical examination of saliva has thrown much light upon the question of microbes. Germs of the most varied forms are found on the walls of the mouth, on the surface of the tongue, on and in the teeth; in short, they may be found in all parts of the digestive canal. As a rule, they are harmless, provided there are no wounds on the mucous membranes which would serve as an entrance for microbes to the blood vessels. As we have said there is a diffusion of microbes in the air, it is obvious why they should be found in the healthy mouth. There is no better abode for these germs than the human mouth, in which microbes are provided with the necessary heat, moisture and nourishment for their existence. There are some species which are never absent from the surface of the tongue and between the teeth, even though the person frequently uses the tooth-brush. Under certain conditions, with which we are as yet imperfectly acquainted, microbes become virulent, and the slightest wound is sufficient to introduce them into the circulation of the blood, often causing the most serious diseases. As long as the mouth and digestive canal are healthy, there is no danger, as only liquids are absorbed into the system. If the number admitted into the body is few, they soon perish; but if their number is considerable, the person attacked often succumbs to their voracity, and death follows.

For a long time, sugar or sweetmeats were supposed to be the cause of the decay of the teeth; but at present we are able to explain the cause in another way. Cold air or cold water, when taken into the mouth—which is warm—suffices to crack the enamel which will consequently admit microbes into the dentine tubules. Acids have a corrosive action on the enamel and will destroy this prosv-

tion for the body of the teeth, and will also serve to introduce these germs. It is not contradicted that sugar or candies do not assist in the decay of teeth, but only as a secondary cause, in so far as they supply often appropriate food to the ravaging microbes of the teeth which slowly but surely undermine the crown of the tooth, which afterwards breaks in, like any other undermined structure.

THE MICROBE OF MALARIOUS OR INTERMITTENT FEVERS.—The fever which arises in marshy localities is styled malaria or intermittent fever. The spores of these organisms are constantly found in the saliva of subjects affected with this disease. When marshes begin to dry up, spores are produced by myriads, and malaria makes its appearance, the attacks being most severe during the months of August and September. It is well known that there is a connection between fogs and intermittent fevers; this explains why we are more subject to contract fevers on summer nights and mornings at which times fogs float over marshy lands.

The organisms of this disease are found in the blood spleen, and occasionally in other parts of the system. To explain the intermittent character of the disease, the blood is examined under the microscope and shows that as the attack approaches, the microbes increase rapidly till the temperature rises, at which period their maximum is attained; from this time they perish, owing to the heat of the fever. The fever caused by the gradual development of the microbes becomes the cause of their own destruction, and during the intervals of attacks the few still remaining again multiply and cause the fever to reappear, and so on. The microbes of malaria live at the expense of the red corpuscles of the blood, but may be cultivated artificially on gelatine. They exist in the form of minute rods varying from 0.002 to 0.007 m. m. long. They multiply by rapid division, which takes place either in the centre or at the ends.

THE CHOLERA MICROBE.—Koch, in his investigations on the nature of Asiatic cholera, discovered in the faces of afflicted patients a peculiar comma-shaped microbe, which he called *Komma-bacillus*, and testifies to its connection with the cause of the disease. This terrible affection was unknown in Europe until the beginning of this century; since then, six successive violent outbreaks took place. The epidemic and contagious progress of this disease may be explained by the presence of a microbe which has chosen its place of development in the intestines. The *Komma-bacillus* is a curved rod, it may be of uniform thickness; if not, it is often found tapering at the extremities. This organism multiplies very rapidly, and this very fact explains the rapid progress of the disease which is generally fatal. The *Komma-microbes* do not penetrate into the tissue of the intestines, nor into the blood, but are usually found in the loosened epithelium tissue lining the intestines, and the presence of the microbes give the interior of the intestines a reddish tint. Successful cultures of this microbe have been made on milk glucose and other media. They divide transversely, often form chains bearing a resemblance to the letter S. The disease of cholera is propagated

by man or by the air; rarely through the medium of water. It spreads most rapidly in warm climates, because heat favors the development of this microbe, whilst cold causes it to perish.

THE MICROBE OF YELLOW FEVER.—Yellow fever, so called because accompanied in its second stage with a yellow color of the skin, occurs almost every year within the tropics, and is also met with as an epidemic in the South Temperate region. The yellow color of the skin is probably owing to the inflammation of the small intestine, and especially of the duodenum, augmenting the secretion of the liver and, at the same time, preventing its discharge into the duodenum.

The centres of infection are at the mouths of large rivers. The microbes of this dangerous fever may be found in their free state in the salty marshes formed at river-mouths, as the Mississippi. The characteristic form of the yellow fever microbe is that of a spiral, and when some blood of persons affected with the disease is placed under a microscope, they may be seen by thousands, moving among the blood corpuscles. There are some reasons to believe that they select the intestines as a place of development, but this cannot be asserted with certainty; ultimately, however, they are always found in the blood of patients affected.

TYPHOID FEVER.—This is one of our most common diseases. The favorable conditions for its development are: want of pure air, uncleanness, bad food, and well-water in times of epidemic. The microbe producing this disease is found in the mucous membrane of the intestines, and in the follicles which cover this membrane. In the mesenteric glands, lungs and larynx of patients who died of typhoid fever, bacilli were found, their shape being that of a rod, varying in size, and often forming filaments of considerable length. According to Klebs, these bacilli develop spores. It is not certain whether these microbes can be regarded as having any connection with this fever, as they are not constant. In living subjects, characteristic bacilli were also found in the blood among the corpuscles, and the same organism is also found in the liver and spleen.

The microbe found in the intestines and in the tissue of the intestinal mucous membrane, are minute, germs of a globular form, styled *micrococci*. It is probable that this disease has a complex nature requiring for its development more than one microbe. The bacillus of typhoid fever develops readily on gelatine and potatoes. The disease appears to be communicated by the agency of water. River-water, especially a little distance below cities, and well-water taken from places too near the sewers or privies, have always been found to be the cause of the spreading or outbreak of this disease, and such waters used for domestic purposes are always to be regarded as dangerous.

ERUPTIVE FEVERS.—Small-pox, scarlet fever and measles are diseases which are characterized by fever, and the formation on the body of pustules in which are found numerous microbes. The microbe of small-pox is a micrococcus found in the eruptions on the skin; it is also found in the

blood, larynx and liver. The disease is communicated by contact of its virus. It is probable that vaccine as obtained from cow-pox in cows contains the same microbe as small-pox. However this may be, we find that the microbe of one bears a close resemblance in form to the other. The question of vaccination will be treated in another place.

SCARLET FEVER.—The microbe of this infectious malady is found in the loose, scaly epidermic cells of the skin; they are also found in the blood. Their relative size is somewhat less than that of the microbes of small-pox. *The microbe of measles* is notably larger than that of scarlet fever, and is found in the scurf and blood. They are all capable of artificial cultivation.

ERYSIPELAS.—The micrococcus of erysipelas is very minute, considerably smaller than that of small-pox. The disease manifests itself by inflammation of the skin. On examination, the lymphatics of the skin are found to be filled with this particular microbe. Successive artificial cultivations have been carried on by different investigators, and they were found to flourish well in such media as serum and meat-extract. Rabbits have been inoculated from cultures, obtained from human subjects and were found to take the disease with its characteristic symptoms in about 48 hours after inoculation.

CONSUMPTION.—The microbe of pulmonary tuberculosis is an anaërobic, *i. e.*, requiring air for its existence. It assumes the form of a slender rod, and is very minute. The microbe appears in large numbers in the sputum and all parts of the respiratory organs of consumptive patients. By inoculation of human tuberculous matter, monkeys, cats, dogs, rabbits, guinea-pigs and rats, became affected with the disease, which manifested itself by the usual character. The microbe does not live in the blood, but in the cellular tissue of the lungs. The germs develop slowly, and no movements are exhibited by them when examined under the microscope. The disease can be transmitted by the exhaled air of the patients whose breath is always charged with these germs, but frequently is transmitted by heredity. The organism was first observed by Koch to whom we are indebted for his splendid researches; he also cultivated the microbes on gelatinized blood-serum. The little tubercle which is sometimes expelled by a cough, in non-consumptives, when examined with the microscope is found to be a mass of these germs.

PNEUMONIA.—The microbe in connection with inflammation of the lungs, or pneumonia, belongs to a group called micrococci. The germs appear in the lungs, and sputum of pneumonic patients, and is encysted in the lymphatic cells of the lungs; it has also been found in the blood. The microbe may be cultivated on boiled potato and meat broth, and when inoculated into the tissue of the lung or injected into the subcutaneous tissue of rabbits it produces pneumonia. Before science had shown the parasitic nature of the disease, pneumonia was ascribed to accidental causes, as a sudden chill or some similar cause. It is, however, quite possible that these supposed causes favor the disease, and in

so far they may be regarded as having some connection with pneumonia.

DIPHTHERIA AND WHOOPING COUGH.—The germs of infection of diphtheria are found in large numbers in the membranes of the throat pharynx and in the blood. The microbe is slightly oval micrococcus, perhaps a bacterium. As to whooping-cough short, rod-like microbes were found in the sputum of the subjects; but on closer examination they are found to resemble the figure 8.

LEPROSY.—As we are not troubled with this frightful disease in this country, it is sufficient to mention that the microbe encysts itself in the dermic cells, and is also found in the internal organs. The germ is a bacillus greatly resembling that of consumption.

We have now seen the characters of most microbes, but the question still presents itself as to their mode of action in disease. Microbes, like any other form of life, require nourishment which they abstract from whatever medium they are placed in; so it is with the human body with which they are in constant contact. They nourish themselves at the expense of the system by depriving the body of the elements which it requires. But in such cases as cholera in which the death is so rapid, the microbe has not had sufficient time to produce its fatal effect by its growth, there consequently must be some other cause which hastens the death of the subject. In all putrid fermentations of organic matter a poisonous substance is developed which partakes of the nature of vegetable alkaloids and snake-venom. This substance is termed *ptomain*. The product of putrefaction results in the elimination of ptomains which are actually made in large quantities by microbes. Experiments show that the action of ptomains, from which every microbe has been removed, if injected into the blood, produces fever, vomiting, diarrhœa, spasms, torpor, and even death if a sufficient quantity has been introduced. Our conclusion as to the action of microbes on the body in diseases may be summed up as follows: (1) the living microbes are nourished at the expense of the elements of the system, and (2) they form noxious substances (ptomains) which act as a poison on the system.

A Great Missionary.

[The following is a portion of the address to Rev. Arnold Damen, S. J., delivered by the Hon. William J. Onahan, LL. D., '76, on the occasion of his "golden jubilee," at Chicago, Nov. 20, 1887:]

REV. AND VENERATED FATHER DAME:—On this interesting and happy occasion, the fiftieth anniversary of your admission into the Society of Jesus, the preparation for and forerunner to the solemn consecration of your life to the sacred and elevated duties and responsibilities of the holy priesthood—on this your auspicious "golden jubilee," the members of the parish and congregation of the Holy Family have assembled in this sacred edifice to testify their love, gratitude and veneration *for you*, their old-time pastor, friend and benefactor. They

come to congratulate you in their own name, in behalf of all your old parishioners present, and in the name of the entire city which has been blessed and benefited by your labors.

They rejoice to see again your well-known figure within this holy sanctuary, and to listen once more to the welcome and familiar voice which so often resounded through these aisles. They come together to do you honor, to express their gratitude for your past labors in their midst, to bear public testimony of their appreciation of your memorable services to religion, to the cause of charity, to society; and, finally, to thank God that you have been preserved in health and strength and vigor to do His work—a favor and blessing which they pray may be long continued to you, so that you may yet for many years carry on your precious labors in His service, for His greater honor, for the glory of religion and for the general good of society. Your admission into the Society of Jesus, fifty years ago, reminds us of the great debt of religious obligation the Catholics of America owe to your native province, Brabant, and the other Catholic provinces of the Netherlands, for the throng of zealous missionaries—many of them your companions and co-laborers—who devoted themselves, especially during the first half of this century, to the missions in the United States. The annals of your Missouri province, the history of the Catholic Church in the United States, bear witness to the ardent zeal and the generous and heroic labors of those self-sacrificing missionaries.

The homes and the families from whence these ardent young apostles came forth must surely have been the scene and centre of an earnest, simple, practical faith and piety, such as, happily, is still to be found in Catholic countries, amongst peoples and communities not wholly given over to the pursuit of the phantoms and passions of the material age in which we live.

Fifty years ago, in obedience to the call of divine grace, you gave up home, family, friends, associations, ambition, to devote your life, your labors and your talents to the service of God in the Society of Jesus. The motto of the Society, "*Ad Majorem Dei Gloriam*," became your watchword from that moment. How faithful you have been to it, the record of your subsequent career will abundantly demonstrate.

Fifty years is not a great space in history; but, it seems a long space in the activities of modern life. Few of the world's famous warriors were allotted half that period for their campaigns and conquests; but you have been enabled, under the favor of Divine Providence, to carry on your campaigns and conquests well-nigh fifty years—campaigns in the interests of religion and charity—conquests for God and virtue!

This is no time or occasion for merely personal panegyric; this holy place, the solemn religious environments, your sacred office—a priest of God's Church—forbid that we should employ in this address any language of extravagant eulogy. This address is to a priest! We seek to pay a just tribute to your priestly character and office; to your

pastoral and missionary labors; to your charitable works and monuments in the presence of a people to whom all the facts of your life are known, as in the pages of an open book; amongst whom you lived and labored so long, and who would be quick to discern, as they would be sure to condemn, any inaccuracy of statement and any exaggeration of compliment. The bare and unvarnished facts of your life and labors will be your fitting and ample eulogy.

Thirty years ago (1857) you came to Chicago with companions of your Society to establish a parish and to undertake the religious work which was destined to be so beneficent to the people and to the city, and leave monuments so glorious and enduring.

Other more inviting localities were offered or suggested; the entire field, I may say, lay open to your choice and selection. This southwestern part of the city was then for the most part a prairie; dotted here and there by unpretentious cottages and humble shanties—the homes of the working classes. Putting aside the advantages and attractions of more favored and inviting localities, you decided to cast your lot and begin your work here—among the poor and lowly.

You came to Chicago, not to seek riches or pleasant surroundings; not to find ease and comfort; not for the sake of the smiles and rewards of the wealthy, or the favor and applause of the public. No: your mission was to do good, to save souls; and wisely in this regard did you choose your foundation. You were then—permit me to recall the fact—in the prime and vigor of manhood: full of zeal, indomitable in resolution, irresistible in energy. Already your reputation as pastor, organizer and administrator had been well established in St. Louis; your success and renown as a missionary and pulpit-orator were widely recognized throughout the country. These qualifications, with an abiding confidence in Providence and in Chicago, were your resources and capital for the mission to which you were assigned, and the work which you were to undertake. I need not trace in detail the growth of this parish under your administration; its churches, its schools, its institutions of learning and charity. What a crusade of religious zeal; what unceasing activities; what unexampled energies and resources were brought to bear to carry forward the parish, institutions, church, schools, college. Energetic and untiring as the people of Chicago were in those days—a characteristic which they seem no way likely to surrender—you, sir, gave them an example of push and perseverance, of general "go ahead," which was at the time the marvel and admiration of all.

Those of our citizens who recall the conditions of the population in this part of the city prior to your advent here, and the condition to which in a short time you elevated the people by your missionary labors, will acknowledge that even in a material sense the city is under enduring obligations to you. Facts are sometimes unwelcome truths, but this is a fact which requires to be told; and the moral as well as the material improvement

in the habits, conditions and prospects of the early settlers in this part of the city, the consequence of your labor and teaching, is a fact too well known to ignore or pass in silence.

The influences that effect to make men good Christians, as surely will make them good citizens as well. But the limits of a parish and the routine of parochial labors were not sufficient to satisfy your ardent zeal and untiring energies. The work of the missions in which you had already been engaged with so much success, could not be neglected. In the great centres of human life and activities, men needed to be moved and stirred to a realizing sense of fear and duty. Piety was to be re-kindled in torpid and sluggish hearts, religious fervor stirred into life, the depth of Catholic faith sounded.

From every part of this wide country, from New York to New Orleans, as well as from the cities of Canada, came appeals for "missions" and "missionaries." With a chosen band of Fathers of the Society you went forth on these religious crusades; your voice was heard in every city preaching to assembled multitudes, exhorting, instructing, championing the principles and doctrines of our holy religion, and engaging with your associates in all the arduous duties and labors of the missions. Others may have been more eloquent and learned, but your power as a pulpit orator and effective conversationalist was everywhere recognized and unversally acknowledged.

When we recall the gigantic labors necessitated by the countless missions which you carried on all these years, the physical toil and strain to which you were subjected, travelling in all seasons, under all sorts of conditions, in all kinds of weather, and when we consider, moreover, the never-ceasing routine, and the exhausting work of the mission itself, well known to Catholics, the marvel is that human endurance should have been equal to so constant and so tremendous a strain. Who can estimate the results of these missions—all these years? Who can enumerate the souls that were rescued from spiritual death; the lives that were reformed; the number of the erring won back to religious duty; the homes and families restored to happiness; the converts gained to the faith? When we remember also the works of charity in behalf of which your voice has been raised and is still heard; the poor you aided and lifted up; when we think of the churches you assisted, the hospitals and asylums for which you so often pleaded, and not least of all, the great numbers of young and zealous ecclesiastics trained and educated for the service of the Church through your endeavors; when we think of all these labors, these multiplied generous works fostered and encouraged by and through your zeal and teaching, we are justified in exclaiming that the entire Church—that society itself—is your debtor!

Nor should we forget your constant and earnest appeals in behalf of sound Catholic journals. And what, the world may ask, what has been the motive, the spur, the inspiration, for this generous, long-enduring, self-sacrificing apostolate? Not worldly honors, surely? You sought no offices, ac-

quired no power, exercised no "influence"! Not wealth or comforts? A Jesuit can possess no property for himself. You are still as always, a poor man, without money, without lands, without possessions, and sharing, as we know, few of the comforts, and none of the luxuries of modern life. Not human favor or popular applause? Few men better know, or more thoroughly realize the hollowness and inconstancy of their phantom reward. No; the motive is to be sought in none of these paltry and fleeting considerations. It is to be found in the suggestion of the motto of your Society, already indicated—"the greater honor and glory of God"—the salvation and elevation of your fellow-men. . . .

In this busy and rushing age, men are soon forgotten when they are gone, no matter how exalted their station, howsoever shining their talents and qualities. Their memory will scarcely be kept in recollection outside of the faithful, fond hearts, nearest and dearest in life; and in our own time and country it seems to be the rule that people pass out of sight and memory even before they have passed from earth, if at all removed from the public eye. Nor will tablet or obelisk, the "storied urn or animated bust," serve to keep alive the memory and fame of the dead, beyond the circle of the curious few who now and again seek food for meditation in graveyard philosophy. No; man's works alone survive the tomb for good or evil. You, sir, have "builded beyond the grave." Your memory cannot perish; your monument shall endure in the hearts and affections of a grateful people.

This church, the monument and testimony of your zeal, will perpetuate it; the schools of the parish, which you first created, will recall it from time to time and hand it down to coming generations; the charities which you established and nourished will cherish your memory and character in the hearts of the poor and the afflicted; and this great college, the hope and pride of the Catholic youth of our city, will remain a perpetual memorial of your zeal for learning as well as for religion.

And not to Chicago, or to this congregation alone will the joy and grateful emotions aroused by this Golden Jubilee be confined. From countless homes and hearts all over this land and across the sea; before many altars, in the asylums for the orphan and the foundling, in the homes for the aged and the refuges for the Magdalen, in the hospitals of the Sisters of Charity and Mercy, and the institutes for the afflicted deaf and dumb; in convents and monasteries of every order and of every community, prayers of thanksgiving will ascend to heaven to-day for all the multiplied blessings and benefits you have conferred on mankind by your precious labors during the past fifty years. Nor is the account finally closed.

Fifty years of labor and upwards of seventy years of time have made their mark and laid their heavy impress on your vigorous frame—your step is not so alert, your voice no more so ringing and powerful as of old. The penalties of time and toil are visible in your stooped form and venerable gray hairs; but, notwithstanding the growing infirmities

of age, you are still persevering in the generous crusade of religion and charity.

Long may you be spared to this congenial and beneficent mission! Long may you continue to spread the light and blessings of Christian faith, the sweet fruits and favors of charity and brotherly love throughout this land, for which you will be more and more entitled to the gratitude of mankind, and the assured favor and blessing of God!

Infalibility in the Teaching of Divine Truth.*

God, in His Providence, never left the world without a teaching guide for the children of men. He has established a Church which is an infallible guide. Take away that Church, and there is no security; man, left to himself, becomes a prey to "every wind of doctrine." He has eyes and sees not, ears and hears not, neither does he understand.

"I know, O Lord, that the way of man is not his: neither is a man to walk and direct his steps." (Jer., x. 23.) We have only to look over the history of the human family to see this at a glance. From his primitive knowledge of God, man fell into darkness of intellect and lost sight of God—in many cases so completely, that nothing was left for him but paganism, idolatry and superstition. The Jews, God's chosen people, preserved the light of Divine Revelation which they received from Him. They believed in the promised Redeemer. This nation was favored and protected in a most extraordinary way, and still it fell many times—so low at one time as to adore a molten calf made by its own hands. Saved from this degradation by the mercy of God, the Jews made great efforts to serve one true, living Deity. Moreover, the various heresies, schisms and errors of every description which broke out in every age of the Christian Era, furnish additional proofs that man is wholly incapable of guiding himself in matters of religion. Knowing this, God never left the world so utterly without a divinely-appointed guide; and, apart from His direct instructions, He invariably used the instrumentality of men. In other words, He left on earth *living* teachers who were either inspired or divinely directed in their great office of teaching the Divine Law. Hence the Prophets were not only inspired men, but they also had the power of working miracles by which God proved to the world that these men were sent by Him, and that, consequently, what they taught was by Divine authority, and in every way worthy of its faith and confidence. Witness the power of the Prophet Elias, for example, who by his prayer seals the heavens so that no rain fell for the space of three years and six months. The Prophet appears before Achab, king of Israel, charges him with his sins, and especially with his sin of worshipping Baal, in company with the four hundred and fifty false prophets of this same false divinity. He demands

that all the false prophets be gathered with the people of Israel on the top of Mount Carmel, there he cries out to all: "How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow *him*." He tells them: "I only remain a prophet of the Lord." Now, to prove that the four hundred and fifty prophets of Baal were false and leading the people into error, he made the following proposition which pleased Israel as being right and just: "Let two bullocks be given us for sacrifice; let one be given to these false prophets and the other to me; and being placed on separate altars, with no fire under them, let them call on their gods, and I will call on my Lord, and the god who will send down fire to consume the sacrifice, let him be God. The four hundred and fifty false prophets, having arranged their bullock, cut in pieces on the wooden altar, called on Baal to send fire, but no fire came. They cried until noon, still no fire. Elias jested at them: "Cry with a louder voice, for he is a god; and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep and must be awakened." And they continued to cry and cut themselves, so they were covered with blood, still no fire. Now, after mid-day was passed, the time for Elias to offer sacrifice was at hand, so he told the people to come over to his altar which he arranged with the bullock cut in pieces on it. Then he ordered twelve buckets of water to be poured on top to show there was no deception. Then the Prophet Elias called on the Lord to send down fire and prove that he—Elias—was His prophet. He had scarcely finished his prayer when fire came visibly from heaven and consumed his sacrifice, licking up even the water that filled the trenches that were around his altar. And when all the people saw this, they fell on their faces, and said: "The Lord he is God, the Lord he is God." (Kings, iii, xviii.)

Then all the false prophets were put to death, and the scandal of their idolatry was removed from the kingdom of Israel. After such an intervention of God, how could men doubt what to do? What had they to do but believe every word told them by this holy prophet, sent them as a guide by Almighty God, and sanctioned by such a stupendous miracle.

A considerable portion of the world point to the Holy Scriptures as a guide. God, however, has ordained otherwise. Let us ask the question here: How were men guided for centuries on centuries before Moses, the oldest writer, ever wrote a line of Scripture? How were men guided in the early history of Christianity before the New Testament was written? The New Testament was not completed, as we know, until about the close of the first century, and yet the first century was the fruitful age, the very golden age of Christianity. Besides, Christ did not write a line of Scripture, and of his twelve Apostles and seventy-two disciples, only eight left us any of their sacred writings. Moreover, He never commanded the Apostles to write, and to furnish Bibles to the people; but He did command them to "Go, teach all nations." (Matt., xxviii, 19.) Here we have the living, teaching guide. Before the religious revolution of the sixteenth

* Extract from the sermon delivered by the Very Rev. W. Corby, Provincial, C. S. C., on the occasion of the celebration of the Papal Jubilee at Notre Dame.

century, it was unheard of from the beginning of the world, that men should be governed by the dead letter of the law. The same is true of ecclesiastical and civil matters. Men never think of settling their civil disputes by the dead letter found in a law-book, but the question is brought into court where the law is interpreted, and a decision given by the judge or judges. So in ecclesiastical affairs, men have ever been directed by Almighty God to have recourse to the tribunal which He established for the purpose. In fact, it is even dangerous to attempt private interpretation of the Holy Scriptures. St. Peter in his second Epistle says, in reference to the Epistles of St. Paul: "There are certain things hard to be understood, which the unlearned and unstable, wrest, as they do also other Scriptures, to their own destruction." St. Peter, in his first Epistle, first chapter, tells us, that "No prophecy of Scripture is to be made by private interpretation."

If men were obliged to seek salvation and to be guided exclusively by the Scriptures, salvation would then become simply an impossibility for millions in various ages of the world, for those who either could not read or had no means of securing Bibles. Before the invention of printing, in 1440, when the Scriptures had to be written with a pen, how could the world have a sufficient number of Bibles for all? We must not judge, from what has been said, that there is any inclination to underrate the Holy Scriptures, for the Church is very scrupulous in her custody of them, and holds them as inspired, containing, as they do, the word of God; but the interpretation of these Scriptures belongs, not to every stupid, visionary individual, but to that *Ecclesia docens*, or teaching Church, established for the purpose by Almighty God Himself....

But we have an infallible guide in Christ's Church, the best abused church in Christendom. Like its Divine Founder, it has ever been the object of persecution, calumny and enmity, of conspiring men and wicked demons. Still, she alone possesses the prerogative of infallibility; she alone claims this same prerogative; she alone received from God Himself this great office; and while other churches do not claim such a prerogative, they deny it to the Church of Christ. Now, the great mission of Christ on earth was to establish His Church; to give to the whole world an infallible guide, and in this Church we have all and more than the people under the patriarchs, prophets, or Mosaic law could ever boast of.

We have not only in it an infallible guide, but also abundant means of sanctification. For what is said here we can refer to God Himself, for the proof, as it is recorded in the Holy Scriptures. No one will question the teachings of Christ and that of His Apostles. So far, we are all of one mind, *i. e.*, all calling themselves Christians. We find recorded in the Gospel of St. Matthew (xvi. 18), this remarkable sentence coming from the sacred lips of Jesus: *Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it.* What does this mean? It means what it says: namely, that His Church will

not fail, it cannot teach error. There have been men wicked enough to say that she did fail; that the gates of hell did prevail, and that she fell into error. Are we to believe the words of Jesus or the words of wicked, erring man? Admit that the Church failed, then, you must admit that Christ was either deceived or that He deceived us. In either case it would prove He was not God, because "God can neither deceive nor be deceived," which leads to an absurdity; for this admission would make us also believe that all Christianity is a failure, because it rests on the Divinity of Christ. Remove the Divinity of Christ, and Christianity has no foundation. No one will stop here who has good sense; no one, having any notion of Christianity, will admit such absurdities, Christ predicted the truth and this stands. His words can never fail. But why have men dared to say the Church failed? simply because bad Catholics have been found who professed, but did not practise her doctrines. What an absurd argument! Because a man disobeys the laws of the United States, and steals, or kills his neighbor and is hanged for it, does this prove the laws are corrupt? Moreover, there have been bad men found under every guidance since the beginning. Cain killed his brother Abel; wicked men slew the holy prophets. The children of Israel fell into idolatry; David fell, Solomon fell, and Judas fell; but does this prove that the Divine influence under which they lived was a fraud? It proves nothing of the kind. It simply proves that human nature is weak and exposed to error. Because, therefore, bad Christians have been found—unfortunately for them—in the Church, is no reason to say Christ's Church failed. The Church has not and cannot fail. It was built by a Divine Architect, of whom we read in the Gospel of St. Matthew (vii, 24), "who built his house upon a rock and the rains fell, and the floods came, and the winds blew, and they beat upon that house and it fell not, for it was founded on a rock." Christ gives his Apostles a divine commission to teach, and be the living guides when he tells them, as we find it recorded in the Gospel of St. John (xx, 21), "As the Father hath sent me, I also send you; and in St. Matthew (xxiii, 19), "going, therefore, teach all nations." By this divine commission they are empowered to preach and to teach, and by virtue of this same commission they are enabled to delegate others to do the same work....

The Church stands to-day as bright and beautiful as a lovely city on a mountain; in the same Divine form given her by our Divine Saviour; with Christ as her head and the Holy Ghost as her teacher. She stands to-day with LEO the XIII gloriously reigning as her visible Head on earth, and legitimate successor of St. Peter. We no longer have the *Sanhedrim*, but we have the Church of Christ. We no longer have the chair of Moses, but we have the chair of Peter. We no longer have the High Priest of the Old Law; but we have "*Pontifex Maximus*" of the New Law, the glorious Vicar of Christ on earth whose voice is obeyed by two hundred and seventy millions of Catholics found in every nation under the sun,

NOTRE DAME SCHOLASTIC.

Published every Saturday during Term Time at N. D. University

Notre Dame, December 24, 1887.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-FIRST year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

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J. A. BURNS, '88,	CHAS. P. NEILL, '89.

—We extend to all the readers of our little paper our best wishes for

A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

The Pontifical Jubilee Celebration.

"Leo, Papa, Rex!" were the significant words which first met the eye of the reader of the tasty little programmes for the exercises in Washington Hall on Saturday evening last. Although, indeed, considering the few brief days which elapsed between the assignment of the various rôles and the date of the celebration, considering also the great number and variety of the characters, as well as the immense amount of time and labor needed in the preparation of the stage apparatus, the entertainment might not unjustly be called an impromptu one, nevertheless, everyone at Notre Dame was led to expect great things on the evening of Saturday last, and this for various reasons. First of all, the Thespian Society, under whose auspices the celebration was gotten up, was the oldest of the College organizations, and not only that, but it has ever been and is still regarded as *the* Society of the House. Then, most of those who took part had been at Notre Dame for a number of years, and were known to have frequently appeared with applause before the foot-lights of Washington Hall. Moreover, the entertainment was under the super-

vision of our worthy Vice-President, Father Morrissey, whose name in connection with the stage at Notre Dame has become a synonym for success. And, finally, the celebration was in honor of our Holy Father's Jubilee—a thought that could not but clothe with inspiration the eager willingness of those on whose earnest application the success of the drama chiefly hinged.

These, doubtless, were the motives which were pictured on the upturned, eager faces of the numerous yet select gathering that greeted the Grand Entrance March by the Band. It need scarcely be said that the musical portion of the entertainment was—I was going to say, up to its usual high standard, but in resting here, I feel that I would be doing violence not only to my own high appreciation of their successful efforts, but would also commit an act of injustice in regard to the manifest delight of the audience. Indeed, the orchestra and band showed that they were, in reference to perfection, far beyond the mile-post of excellence their predecessors of last year had attained at this period of the year. In short, Professor Krugg has every reason to feel proud of the results his skilful and persevering efforts have produced.

Next on the programme came the song, "The Maid of the Mill," by F. Jewett. Mr. Jewett's excellent tenor voice was exhibited to the best advantage in this beautiful and touching little song. Then came orations on Pope Leo as a Statesman and as a *littérateur* by Mes-rs. C. P. Neill and P. Brownson respectively. The interim between the orations was filled by a charming song from Mr. D. Orr—"Leaving yet Loving." Mr. Orr has more than once delighted a Notre Dame audience by the refined qualities of his deep base voice, but in our opinion, he never did himself better justice than on this occasion. As to the orations, as they were both published in the Jubilee number of the SCHOLASTIC, we leave the criticism of them to the reader himself.

The drama chosen for the occasion was peculiarly appropriate. It was entitled "St. Peter, the First Pope," and was translated especially for the occasion from the French by our Rev. President, assisted by Mr. P. Brownson, of the Class of '88. The play abounds in thrilling scenes and incidents, and indeed, in some places almost the consummate skill and dexterity of the professional tragedian is required to make its expression what it should be. Of course in the amateur representation of a drama requiring so many and such various characters and demanding such artful and dexterous handling of the plebeians, some slight incongruities and mistakes in the relative positions of these minor characters, and sometimes also, perchance little breaches in the connection of the more important rôles, may be evident to the practised eye; but if such did occur here, they were so minute and inconsequential that they detracted nothing from the general success of the play. "St. Peter" was personated by J. A. Burns, in a happy manner, while the rôles of "Nero" and his two counsellors, "Simon" and "Tigellinus," were taken respectively by P. Brownson, S. Craft, and C. Stubbs. Mr. Brownson was

fully up to the spirit of the cruel tyrant throughout the whole play, but nowhere did he shine more brilliantly than in the palace scene with St. Peter, in which the hypocrisy, fear, hate, and remorse of the crowned monster were displayed on his countenance no less than in his action, in a manner which bespoke admirable tact. Mr. Stubbs, as "Simon," fully upheld and even eclipsed his high renown in our college world as a tragedean. The way in which he sustained his most difficult rôle in the second act, and, in particular, during the attempted assassination of the Pontiff, would have reflected credit upon a professional. Mr. S. Craft, his fellow-counsellor, as "Tigellinus," was scarcely less happy in personating the vindictive and blood-thirsty yet cringing minister of Nero. The part of the apostate and hypocrite "Achymas" was allotted to Mr. P. Burke, who showed, especially in the assassination scene, that he was possessed of no inconsiderable dramatic ability. "Cornelius," the magnanimous senator and afterward convert to the Christian Faith was faithfully represented by Mr. A. P. Gibbs. The acting of James McIntosh and C. Mooney, as "Nicetas," son of "Narbas," and "Marcus," son of the Emperor, respectively, formed one of the best features of the entertainment. M. Mulkern, G. Houck, as "Narbas," and "Sulpicius," Christians, and T. O'Regan, H. Luhn, J. Heine-mann, as respectively "Otho," "Afer," and "Ant-tius," senators, executed their parts with dignity and grace.

Rev. President Walsh, in his closing remarks, congratulated the young men who had taken part in the exercises, and did not hesitate to pronounce the exhibition as one of the most successful ever presented at Notre Dame. He confessed that, on witnessing the rehearsal on the evening previous, grave apprehensions for the success of the play had entered his mind. The brilliant presentation he had just witnessed, therefore, reflected all the more credit on the Thespians, as giving signal proof of their gallant efforts during the intervening time no less than of their inherent abilities for the elocutionary and the dramatic art.

ON SUNDAY,

Solemn High Mass was celebrated at 10 a. m., with Rev. President Walsh as celebrant, Father Morrissey as deacon, and Rev. Mr. Coleman as sub-deacon. An eloquent sermon, remarkable for its depth of thought and forcibleness of expression, was preached by Very Rev. Father Corby on the Infallibility and continuity of the supreme pastoral power conferred on the Roman Pontiffs in the person of St. Peter. A report will be found in another part of this paper.

After the banquet befitting the occasion had been carefully reviewed by everybody, the Band, inspired by the festal character of the occasion, gathered its scattered self together, made its way to the college porch, and there for the better part of an hour discoursed sweet, soul-cheering melodies to the already corporally blest multitude assembled around them.

After Solemn Vespers and Benediction, a full

"dress parade" of Company "A," Hoynes' Light Guards, took place on the Seniors' campus. This company has been, under the martial yet judicious sway of Captain Cusack, steadily increasing in membership as well as becoming more perfect in military tactics, and on this occasion they presented a truly beautiful sight in their neat and well-fitting uniforms, and snow-white gloves; and with their manly forms, serious faces and well-executed manœuvres were well calculated to excite feelings of pride and admiration in the breasts of their fellow-students.

In the evening, after supper, the Sorin Cadets, under the command of Captain Craig, also gave an exhibition drill in their gymnasium. Thus ended the public celebration at Notre Dame of the Golden Sacerdotal Jubilee of our Sovereign Pontiff. But no one who noted the enthusiasm on the eager faces of those who assisted at these external ceremonies can doubt that a greater and more holy celebration of our Sovereign Pontiff's Jubilee took place in the hearts of all his beloved children at Notre Dame,—that many a grateful thanksgiving was offered, and that many an ardent prayer for the preservation of his health, life, and success arose from souls brimful with love, and ascended in a cloud of incense to the throne of the Eternal Father. *Vivat Leo, Papa, Rex!*

The Catholic University of Louvain.

[The following we print from advance sheets of *The Catholic World* for January, being part of BISHOP KEANE'S third article on the Catholic University:]

The brief by which his Holiness Pope Leo XIII gives his solemn approbation to the establishment of the Catholic University of America, breathes throughout the Holy Father's desire that its educational advantages should be shared in by all classes, by clergy and laity alike. He proposes as our models "the universities which, in the Middle Ages and in the centuries following, enriched Church and State with multitudes of men of learning." He tells us that his own efforts for the improvement of philosophical studies were prompted by his conviction that, under the guidance of sound philosophy, "the study even of letters and of the other branches of human learning, joined with regard for religion, would redound greatly to the advantage of civil society." He "most gladly welcomes and heartily approves the project of the bishops of America for the erection of a university," because of their being moved thereto "by a desire to promote the welfare of all and the interests of their illustrious Republic." And so he cheers and spurs them on to the work, and exclaims: "Let not any one of you be deterred by any difficulty or labor, but let all take courage from the assured hope that they will receive an abundant return for their cares and solitudes, having laid the foundations of an institute destined to provide the Church with worthy ministers for the salvation of souls and the propagation of religion, and to give to the Republic her best citizens." He entirely approved our laying

the foundations of the university in the faculty of Divinity and our giving its first-fruits to the holy ministry; but his great heart, whose sympathies are as wide as humanity, has unmistakably manifested its wish that the laity should, with as little delay as possible, be made sharers in the same blessings.

On all sides we find abundant evidence that such is likewise the ardent hope of all our Catholic people. They rejoice that the throne of sacred science should be erected first, and that the aspirants to the ministry of the divine word should first be provided for; but they are not less solicitous for the highest welfare of their other sons, to whom Providence does not grant a vocation to the ecclesiastical state, but whom they are anxious to fit for the best and noblest usefulness in their future career, whatever it may be, by the deepest and broadest and purest learning that can be bestowed upon them. Very many parents are now asking whether the university will not be ready for their boys when they are sufficiently advanced to be fit for it; and from our hearts we answer that we hope it may be. . . .

It is most interesting to read the series of pastorals issued by the bishops of Belgium during the following year. They tell of the enthusiasm with which all classes pressed forward to the great undertaking; how every bishop and priest in the country voluntarily pledged himself to a certain annual contribution; how the generosity of the Belgian people vied with that of the people of God in olden times, bringing all their precious possessions and adornments for the furnishing of the tabernacle of the Lord, or working with devoted zeal for the rebuilding of the walls of Jerusalem. Success, both full and speedy, was the inevitable result of such energy and unanimity. The university was reopened—we may say re-established—in November, 1834. It began with the faculty of Divinity. To this was added, in the very first year, the faculty of Philosophy and Letters, which was meant to give a finished education to non-professional students, and to lay a broad and noble foundation for the professional training of those who aspired to law and medicine. These latter faculties were added in the second year of the university's existence. Since then each faculty has gone on, adding chair after chair, and perfecting its methods, as the advance of science and the increase of means made it practicable. It is one of the happiest memories of Leo XIII that when he was Nuncio at Brussels he did all in his power to help on the University of Louvain in its steady advance towards its perfect development. . . .

And so this grand old university goes steadily on, in the freshness of its renewed life, the boast and the glory of the Catholics of Belgium, every year adding to the number of its students and to the excellence of its educational methods, unceasingly sending forth bands of thoroughly formed young ecclesiastics, whose breadth of learning and elevation of character make them an honor to the Church of God, and placing in every rank of society hundreds of splendidly-educated laymen, well fitted

to be the intellectual leaders of a people who are equally distinguished by love of religion and love of liberty. From this rich and prosperous experience let us now gather a few lessons for our own guidance.

In the first place, then, it is a striking fact that, both in its mediæval origin and in its recent restoration, this famous seat of learning was, from the very commencement of its work, distinctively organized as a university, and equipped for the superior education which a university imparts. In this it differed widely from many other schools of renown, and that because of the widely different circumstances in which they had their birth. It is the common law of normal growth that the germ must be suited to its environment. In the tenth or eleventh century learning was in so rudimentary a condition, and educational facilities so limited that any school, no matter what might be its aspiration or its destiny, was forced to begin in very rudimentary shape, and from simplest elements develop as more favorable circumstances might allow. But in the fifteenth century elementary schools existed in abundance and intermediate schools were not uncommon; hence the new institution could presuppose them, and start at once on the higher level for which it was destined. Still more, when reorganized in the nineteenth century, it took at once the shape neither of school, nor of college, nor of seminary, but of university; because institutions of those lower grades already existed in sufficient number, and so the university was free to simply supplement their work and confine itself to the higher learning which alone it was meant to impart.

Here we find a practical answer, of the very highest authority, to the question or the objection so often raised in reference to our undertaking: "Why do you aspire so high? Why not begin, as other universities have begun, in the simplest form, and develop by degrees?" Plainly because the simpler forms already exist in abundance, and an addition to their number is not called for; nay rather, the establishment of another institution in college or seminary form would be rightly considered an unwelcome intrusion on older institutions, already quite sufficiently and honorably occupying the field. Very recently, President Gilman has found it necessary to impress upon the public mind again and again that the Johns Hopkins University, which he is so ably organizing, was not meant to be an addition to the number of colleges or technical schools, for these are both numerous and excellent enough; that young men were to enter the university after having received a college education, or its equivalent, in order to find there that higher learning which the fullest intellectual development calls for, and which colleges and technical schools are inadequate to bestow. . . .

The same may be said with at least equal force in regard to our Catholic University. In decreeing its establishment, neither the bishops of the United States nor our Holy Father the Pope had any thought of opening to the youth of our country another college or another seminary like to those with which it is already so abundantly blessed.

Nor did they ever imagine that, in order to start upward on its career, it must first begin by imparting that same order of learning which is already so sufficiently imparted by institutions in different parts of the country. This would suppose a want of considerateness and of practical sense of which the authors of the project would have been incapable. They have done full justice to these excellent institutions, by presupposing their sufficiency for their own work and their own sphere, and by at once providing facilities for that higher and deeper and broader education which a young man, when graduating from college or seminary, has become fit to appreciate and perhaps to aspire after, but which he is yet far from having attained to. On any lower level there is no need of it, and it would have no right to exist. How limited soever therefore may be, at first, the compass of its curriculum, and how few soever its professorial chairs, its curriculum must be, from the very beginning, distinctively of a university character, and its chairs must all stand on a university level. It is only in this sense that it can be truly said that the university ought to be content with small beginnings and to develop by degrees. And this is precisely what the Catholic University of America hopes to do, to start only with the faculty of Divinity, and only with the most important chairs in that faculty, and then gradually to develop that faculty to its perfection, and to add on the other faculties just as the blessing of God and our people's generous and intelligent appreciation of the work will make it possible. . . .

The faculty of Philosophy and Letters is indeed, then, a universal trysting-ground, where all eager aspirants after learning, be they ecclesiastics or be they seculars, can mingle in the noble strife for intellectual excellence, spurred by generous rivalry to highest achievements, and finding in the contact a closer fraternal linking, a better mutual understanding, and a fuller comprehension of many-sided truth than can be attained to in any other way. No wonder that we see it, in Louvain and elsewhere, either the first to be organized or the first to be added to the faculty of Divinity. No wonder that from this latter it branches out as it were instinctively and naturally. No wonder, then, that we should fondly cherish the hope that, very soon after the formation of our faculty of Divinity, we should realize the desire of our Holy Father and of the parents of America, by the establishment of our faculty of Philosophy and Letters. But on this we may not dwell longer at present, but must leave further consideration of this interesting theme for another article.

Letter from Very Rev. Father General.

The following letter has been received from Very Rev. Father General. It was written on the eve of his departure for the Holy Land:

BRINDISI, Nov. 20, 1887.

TO OUR PRINCES.

MY DEAR YOUNG FRIENDS:—We are going to embark

for the Holy Land, which we expect to reach within a week or nine days. But before leaving for the East, I feel I should once more recommend our pious pilgrimage to the best prayers of Notre Dame and St. Mary's. For a number of years I have chiefly rested in all my wants upon the irresistible supplications of the innocent and angelical hearts of the beloved inmates of the Palace. My boundless confidence in their intercessions is the result of a long personal experience, as well as on a divine assurance. Hence my preference, after the example and declarations of our Blessed Lord, for the youngest souls of the dear Family. Hence my addressing these last parting words to the youngest in the bright little flock. I was once myself a happy youth. My earliest recollections reveal to me, even to this day, that true happiness belongs incomparably to tender years, when permeated with the elements and practices of our Holy Faith, so lamentably ignored nowadays in society. . . .

When I return home, I want our princes to sing on Sundays, from their own gallery, 250 feet from the great organ, especially after the Elevation at Mass and at the Benediction of the Blessed Sacrament at Vespers. Such an angelic chorus, passing over the central altar, cannot fail to be heard in the body and transepts of the church with perfect delight. Let the training of all, at least fifty, of the best voices, princely voices I mean, be commenced at once.

The steamer is coming, adieu. Kindest regards, cordial love to all around you.

Your devoted,

E. SORIN, C. S. C.

Personal.

—Mr. P. P. Maloney, '78, will visit at Notre Dame during the vacation.

—We take pleasure in reprinting in this number the address of the Hon. W. J. Onahan, LL. D., '76, of Chicago. His many friends hope for him many long years of health and strength to continue his noble services for the good of religion and society.

—Rev. J. E. Hogan, of '75, is the zealous and efficient Rector of St. Patrick's Church, Lemont, Ill. He is doing a noble work in the cause of education, and has succeeded in establishing one of the finest parochial schools in the Archdiocese of Chicago.

—Rev. Hugh Mallon, a student of the University in '55 and '56, recently completed a magnificent church at Wallingford, Conn. It is one of the most imposing sacred edifices in the State, and was dedicated with the solemn ceremonies of the Pontifical and a large attendance of the Rt. Rev. and Rev. clergy.

—Bro. Maurus, C. S. C., of the Cathedral School, Ft. Wayne, was at Notre Dame on Friday and Saturday of last week to attend the funeral of a relative, a *religieuse* of Holy Cross, whose sad death occurred recently. The sympathy of many friends was extended to him, with the consoling thought that the merits of the departed were an assurance of a better life.

—In a recent audience with Pope Leo XIII, the Rev. D. J. O'Connell, Rector of the American College, Rome, presented to his Holiness as an offering from the author, a magnificent copy of "Christian Symbols and Stories of the Saints," by Mrs. Clara E. Clement; edited by Katherine E. Conway. This copy, bound in white calf and watered silk, and stamped and lettered in gold, was

prepared expressly for presentation to his Holiness, by the publishers, Messrs. Ticknor & Co., of Boston. The Holy Father accepted the volume with great pleasure, and sent his blessing to the author and editor, "inquiring very kindly," writes Father O'Connell, "in many points about them." In looking over the volume, the first engraving his eyes rested on was the one referring to his own patron, St. Joachim.

—Among the visitors during the week were: Rev. S. Weinsinger, New Stratsville, Ohio; Mrs. F. Goodman, Dodge City, Kansas; Mrs. R. J. Tremper, Albion, Mich.; Mrs. S. Ramsey, Crawfordsville, Ind.; Mrs. Thos. Nester and daughter, Detroit, Mich.; H. M. Tayama, Tokio, Japan; L. Minzer, Lead City, D. T.; Fred Pelham, New York city; Mrs. H. C. Garrabrant, Omaha, Neb.; Mrs. A. Grant, Mrs. H. Bigelow, N. D. Perry, Mrs. J. M. Ayer, J. D. Jennings, C. E. Coleman, W. Amlar, D. Witkowsky, A. Adams, Chicago, Ill.; E. Connell, Miss M. Cullinan, Pelavan, Ill.; Miss A. Winters, Elkhart, Ind.; Miss A. Smith, Miss S. Smith, Miss K. Graham, Mishawaka, Ind.; Miss C. Walsh, Cincinnati, Ohio; Miss H. Brennan, Centralia, Ill.; Judge P. B. Ewing and daughters, Lancaster, Ohio; W. Hart, Janesville, Wis.; Mrs. W. Young, Allegheny, Penn.; Miss E. Steele, Little Falls, N. Y.; Mr. and Mrs. Starr, Pavilin, N. Y.; Mr. A. Walker and daughter, Mrs. Beeson, Mrs. Stevens, Niles, Mich.; Mrs. A. Doss, Kansas City, Mo.

—The many friends of the Very Rev. Michael M. Hallinan, D. D., have been pained to learn the sad news of his death, at Little Rock, Ark., on the 14th inst. For upwards of six years he had been a member of the Faculty at Notre Dame, teaching, with marked ability and success, the classes of Dogmatic Theology and Moral Philosophy in the University. He was educated at the Seminary of St. Sulpice, Paris, France, beginning his studies there at an early age. There he was ordained for the diocese of Cincinnati, to which he came immediately after his ordination. Shortly after his arrival he was made rector of the diocesan seminary by the late Archbishop Purcell. In the Spring of 1863 he joined the Faculty of the University, and remained here until August 1869, when he became assistant-rector of St. Mary's Church, at Lafayette, Ind., and subsequently was given charge of the congregation at Wabash. He was one of Rt. Rev. Bishop Fitzgerald's earliest friends, and about six years ago he went to Little Rock. During the years since he had been the acting rector of the Cathedral, and Vicar-General of the diocese. He was born near Mallow, County Cork, Ireland; and at the time of his death, he was about sixty years old. For far more than half that period his life has been devoted to the service of God and the Church. Of quiet and retiring disposition, with good gifts of mind well trained, of exemplary piety and prudent zeal, his life has been effective of good to all with whom his various duties brought him in contact. May he rest in peace!

—The students of '86-'87, will be pained to learn

of the death of Mr. C. Sherman Kendall, a student of the Senior department last year. Mr. Kendall had been ill for many months, and his long sickness resulted in his death, at Galveston, Texas, Thursday, Dec. 1. The funeral services were held in the Church of the Annunciation in that city, Friday afternoon, Dec. 2. The deceased was in his twentieth year, and was esteemed by all who knew him for his rare ability and genial qualities. He bore his trying illness with unflinching fortitude and Christian resignation, and had the happiness of being blessed in his last moments with all the consoling rites of holy religion. His bereaved parents have our sympathy in their affliction, for Sherman was their only son. May he rest in peace!

Local Items.

—A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

—"Strike!"

—Be good, boys.

—Be back on time.

—"On, Romans, on!"

—"Schucks still lives.

—"Curse the flogged rabble!"

—The play was a great success.

—The fire scenes were immense.

—"Who speaks in so bold a tone?"

—"Rest thy wearied limbs, little one."

—The last issue of the SCHOLASTIC was a daisy.

—A minstrel show has been promised for the near future.

—Our weather prophet has met with many disappointments.

—The addition to the Professed House will soon be ready for occupancy.

—Company "A," Hoynes' Light Guards, made an imposing appearance on the 18th.

—Part of the Faculty attended the entertainment at St. Mary's Academy last week.

—We hope none will mar their holiday pleasure by the thought of the approaching examinations.

—Simon says he fears we will have no winter at all this year. He expects *some* snow for Christmas.

—Appearances would indicate that Bro. Leopold's venture as a book-seller has not been successful.

—The boys are bound to master the Rugby game, in spite of the sprains and bruises sustained in every contest.

—The "children" provided themselves with a good supply of soothing syrup before departing for the holidays.

—The scaffolding has been removed from the Washington Hall tower, and the new spire stands forth in all its beauty.

—The Minims return Mr. Elbin, of Chicago, sincere thanks for nineteen beautiful volumes that he has given for their library.

—Do not forget that the semi-annual examinations take place soon after the holidays. Forewarned is forearmed—*Verbum sap!*

—The Lemonnier Boat Club held a meeting on the 18th, and a committee of three was appointed to secure estimates for the new boats and boat house.

—About one-half of the boys have gone to their homes to spend the holidays. May one and all enjoy to the full the pleasures of the happy season.

—The last few days of the week have ushered in the regular winter weather. Skating and sleighing will no doubt be enjoyed during Christmas week.

—If the party who is sawing into firewood the shade trees that line the walk to St. Mary's has no regard for his sanitary well-being, let him continue his depredations.

—*The Catholic American* says that Notre Dame University is doing Catholic America a service by the collection of historical objects it is making for its Bishops' Memorial Hall.

—Some of our enterprising "Grads" are engaged in trying to master the intricacies of the German tongue by the "Weinwurst system." It is an improvement on the "Dusseldorf" method.

—During the devotions held in St. Aloysius' Seminary, in honor of the Sacred Heart of Jesus on the first Friday of this month, Rev. J. Coleman, C. S. C., pronounced a beautiful discourse on "The Sacred Heart."

—Handball is now the rage. Occasionally, representatives, even of the "Grads" who dwell in those upper realms of much-envied seclusion, descend to show their comely shapes and garner the applause of the spectators.

—The musical fever has become epidemic on the third floor. Jimmie is taking lessons on the hand organ, and Simon has purchased a "Kazoo." The rest of the inhabitants are fleeing for refuge to the fourth floor.

—*The Scholastic Annual* for 1888—13th year—is just out. It is brimful of good things and more interesting than any of its excellent predecessors. There will be a full notice in our next, but everyone should secure a copy before the holidays are over.

—At the last meeting of the Pansophical Conversational Society a committee of three was appointed to discover, if possible, the author of "Stroke, stroke, stroke!" and, furthermore, to persuade him to become a member of the Pansophical organization which includes among its members many good writers. The committee has not as yet met with any success in its researches.

—Last Thursday, Professor Lyons gave the annual "Empire State Lunch" to the St. Cecilia, Philopatrian and Euglossian Associations. The Junior refectory was well filled by the guests, and the tables were loaded with turkey and the other dishes that tend to produce obesity and good feeling.

One of the happiest after-dinner speeches ever made at Notre Dame was delivered by Prof. Hoynes of the Law Department.

—Rev. Father R. Maher brought with him, on his return from the East for the historical collection in the Bishops' Memorial Hall, a fine portrait, by Sarony, of Rev. Father Riordan, the apostle of the emigrants, as he appeared among the new arrivals at Castle Garden. The likeness is an excellent one and conveys a good idea of the most energetic and successful of our modern apostles, whose untimely death last week caused many a pang to thousands of hearts throughout the country.

—The tower on Washington Hall is now completed; the baseball season has closed; the football men are preparing to hibernate, and even the hardy oarsmen have been compelled to temporarily suspend active operations; whilst allusions to the much desired cement walks have degenerated into chestnuts, and yet some are unreasonable enough to expect the local reporter to fill the columns every week without indulging in personalities. A little forbearance is requested until the spring awakening takes place.

—Professor Edwards is indebted to Mr. Henry Heller, of South Bend, for several additions to the Cabinet of Curios. We noticed in particular a full-rigged sailing vessel made by a one-armed soldier; a collection of pipes, among them one over a hundred and fifty years old, made of briar wood root, and several painted with designs to illustrate the costumes worn at various periods by the soldiers of Germany; mineral specimens from Heidelberg; a stuffed monkey, and several albums containing views of German cities. Mr. Heller has also contributed a large number of medals and coins to the numismatic collection.

—The case which came up for trial in the University Court last Saturday evening was that of *Dickson vs. James*. Messrs. Brewer and Akin argued the case for the complainant, and Messrs. Hammer and Rounford appeared for the defence. The attorneys on both sides exhibited much legal knowledge, and presented their respective sides of the case in a creditable manner. Although the attorneys for the complainant were not lacking in earnestness and force of argument, they were clearly on the wrong side. The court, in rendering the decision, spoke at some length concerning the merits of the argument, but he said that the law was on the side of the defendant, and the case was so decided.

—The 9th regular meeting of the Columbian Literary and Debating Society was held Saturday evening, December 3. The minutes of the last meeting were read, and after the insertion of an amendment relative to the election of a Corresponding Secretary, adopted. It was decided that, owing to the lateness of the year, the office should continue to be filled by the 2d Vice-President. The exercises began with Mr. Garrity's criticism which was a deviation from the set rule for such, and therefore welcome. An impromptu debate was attempted, but, on account of the limited time at hand, not fin-

ished. The decision of the judges on the last debate was opened and read, they unanimously awarding it to the negative. Mr. Kehoe was appointed critic of the evening.

—The football teams, true to their purpose, and energetic in their determination to master the popular sport, played a second practice game recently. The athletic players on each side girded themselves for the struggle. Captain Houck won the toss and chose the goal favored by the wind, and the blue colors. The contest was equally sustained for the first quarter of an hour, when the superiority of the Blue Rush-line became evident. Here, E. Coady made an excellent play and saved goal. Then, by skilful manœuvring, the "Blues" kept the ball in play, and by a bold dash, P. Prudhomme passed the Red line and secured a touch down, scoring four for the "Blues." Campbell, by a well directed place kick, sent the ball over the goal and scored two more. Aligning again, each bent on victory, they vacillated from East to West until the team work of the "Blues" finally gamed the opposite ground and secured another touch down. The first half being finished, the second half began; however with more encouragement to the "Reds." They played well, indeed, and all together, and tallied a "touch"; but soon they showed fatigue and began to waver; still they held the centre field until near the finish, when White made a pretty play passing beyond the goal and making another four. This ended the second game with a hard earned score "Blues" 14, "Reds" 4. It proved more fully than before the capability of our boys to become famous, even champions, in handling the Rugby Egg.

—The Director of the Bishops' Memorial Hall acknowledges, with gratitude, the following accessions: Life-size portrait in oil of His Holiness Pope Pius VI, founder of the American Hierarchy; life-size painting in oil of Pope Pius VII, the second Pontiff who appointed bishops for the United States; gold embroidered mitre owned by the late Most Rev. Archbishop Leray, of New Orleans; red silk sandals with Gothic needlework designs in colored silks; purple silk beretta; mozzetta of violet moire antique, owned by Archbishop Leray; French mitre of gold cloth heavily embroidered with gold and silver bullion, owned by Archbishop Perché; red silk sandals worked with gold; white silk pontifical gloves with gold crosses; purple silk beretta; violet silk zucchetto; moire antique cincture with curious tassellated fringes of green and gold, owned by Most Rev. Archbishop Perché; purple silk mozzetta used by Archbishop Odin; red silk pontifical gloves, worked with designs in pure gold bullion, owned by Archbishop Blanc, presented by Rev. Father Chassé. Original daguerreotype, the only picture ever taken of Rt. Rev. Mgr. Tyler, first Bishop of Hartford, presented by his sister, Sister M. de Sales. Complete file of *The Catholic Register* edited by Rev. J. A. Schneller, presented by F. H. Ordo used by Bishop Buté, in 1810; Ordo used by Bishop Whitfield, in 1826; Ordo used by Archbishop Carroll, in 1814; first Synod held in St. Mary's Church, Philadelphia;

"Address to the Public," by Rev. J. W. Fairclough, Catholic priest of Alexandria, 1828; rules of the Male Confraternity of the Blessed Virgin Mary, established in Baltimore, 1812, with the approbation of Archbishop Carroll, presented by Sister Mary Ligouri. Lock of Bishop Reynold's hair, presented by Sister M. Gertrude. Letter written by Bishop Timon, presented by Dr. Onahan.

Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty]

SENIOR DEPARTMENT.

Messrs. Albright, Akin, Brady, Beckman, P. Burke, J. Burke, Barrett, Barnes, Beckwith, Bronson, Ball, Barnard, Bernhart, J. Burns, Bush, Brewer, Britt, E. Burns, Boldrick, Boland, Craft, Cosgrove, Campbell, J. Cassidy, Chacon, Cusack, Craig, Chute, Cullen, T. Coady, E. Coady, Clark, Donohue, Dempsey, Dulaney, Ewing, Evanson, Francka, Fitzharris, Finckh, Fenton, Fink, Griffin, Goebel, Gallardo, Gibbs, Henderson, Higgins, Heinemann, M. Howard, Hummer, Houck, Jennings, Jacob, Jewett, Kerlin, L. Larkin, W. Larkin, Lappin, Luhn, A. Longmire, Langan, J. McDermott, Mathews, Metzger, Mulkern, McWilliams, J. Mackey, V. Morrison, W. Morrison, Maloney, Mithen, McCart, Mack, McAuliff, McCune, Nations, Andrew N. Choll, Alfred Nicholl, Norton, Neill, R. Newton, O'Regan, O'Shea, Pollock, Pears, P. Prudhomme, Prichard, Preston, Pender, Rochford, Rothert, Rudd, Russell, Ruebsamen, Stubbs, Sullivan, Schang, Stephenson, Spencer, H. Smith, M. Smith, Velasco, Webb, Wall, Woods, Welch, M. White, Wilkin, E. Goeke, T. Goeke, Johns.

JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Allen, Berry, Bombeck, Bronson, Boyd, Backrack, Beaudry, Blake, Burger, Brannick, Brady, Cunningham, Cauthorn, Campbell, Carelton, Cooney, J. Connors, Carroll, Case, Coad, F. Connors, Cavanagh, Ciaroschi, Carney, D. Cartier, Connelly, Chute, J. Doherty, J. S. Doherty, Delaney, Daniels, Doss, Davis, Devine, Darragh, Fitzgerald, Halvey, Fleming, J. Flynn, Freeman, Frei, Galbreth, Graham, T. Greene, J. Greene, Gonzales, Girten, Grever, Garrity, Elder, Houlihan, Henry, Henderson, Howard, Hall, Hampton, Hoerr, Hackett, Hake, Hartman, Hughes, R. Inderrieden, Jackson, Kinsella, Kutsche, Kehoe, Lane, Lahey, Leona d, Moncada, W. Martin, McGuire, McMahon, McNulty, John McIntosh, James McIntosh, McGurk, McIvers, McPhee, Miner, Mulqueen, McKenzie, Mooney, McCartney, Neef, O'Neill, O'Hearn, W. O'Brien, J. O'Brien, O'Donnell, M. O'Kane, B. O'Kane, Oaks, Priestly, Paquette, Power, Pritchard, Pecheux, F. Peck, J. Peck, Pfau, Patterson, Quinlan, Roth, Rierdon, Rei hard, I. Rose, S. Rose, Rowsey, Reidinger, F. Schillo, Stephens, R. Spalding, Shenk, Senn, L. Scherrer, C. Scherrer, Silver, Smith, C. Spalding, Talbot, Wageman, Welch, Wright, Wilbanks, Walsh, Wood, Wade.

MINIM DEPARTMENT.

Masters S. Backrack, A. Backrack, Bloomhuff, Blumenthal, Beckham, Barbour, G. Black, L. Black, Beerman, C. Boettcher, Bates, Burns, Bradley, C. Connor, W. Connor, E. Connors, Collins, Connelly, Cummings, Clendenin, Carlike, Cudahy, Crane, Durand, J. Dunn, F. Dunn, Jessie Dungan, Jas. Dungan, Davidson, Doss, L. Dempsey, F. Dempsey, J. Dempsey, H. Dench, M. Elkin, E. Elkin, G. Franche, C. Franche, Goldmann, Griffin, Greene, Hagus, Harlan, Healy, Halthusen, Jennings, Jaramillo, Johns, T. Kerwin, Kutsche, Kehoe, Koester, Keefe, Kinsella, Kane, Kaye, A. Lonergan, H. Lonergan, Mooney, Marx, Morgenweck, Maternes, A. Mayer, L. Mayer, G. Mayer, Mott, J. Marre, A. Marre, Neef, Neenan, Nichols, Oppenheimer, O'Mara, Perry, L. Paul, C. Paul, Plauntz, Parker, Quill, Rogers, Ricks, cker, Sweet, Savage, Seerey, F. Smith, E. Smith, Stephens, Speir, Tomkins, J. Toolen, F. Toolen, P. Trujillo, Thornton, Wal. Williamson, Wm. Williamson, Welch, W. Walsh, Wilson, Willien, Zieman.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—*The Chimes*, edited by the Third Seniors, was read by the Misses K. Hurley and T. Balch at the Academic meeting of Sunday last.

—At the last German Competition, those who excelled were the Misses M. Smith, N. Quill, M. Neff, L. Leonard, M. Davis and M. Thompson.

—Sincere sympathy from teachers and school-mates is extended Miss Helen Studebaker in this the first great sorrow of her life—the loss of her father, whose death occurred in Chicago, Dec. 17.

—Four beautiful engravings of Colorado scenery, handsomely framed, were received last week. They are to be placed in the Library. Warm thanks are tendered the generous donor—Mr. A. S. Hughes, of Denver, Col.

—On Saturday last the regular monthly lecture on music was given in the study-hall. As usual, it contained a wealth of information for those interested in the early history of music, and was listened to with marked attention.

—During the month of December, the theoretical music classes gave proof of improvement, as the semi-annual points will show. Only those whose answers were prompt and whose exercises on the given subjects were well written are mentioned here, as distinguished: Misses Horn, M. Murphy, H. Guise and M. Rend, for Harmony and Thorough-Base. In dictation exercises: Misses M. Dillon, E. Flannery, L. Van Horn, C. McFadden, A. Reidinger, K. Gavan, E. Kearns, C. Moran, O. O'Brien. General Classes: Misses M. Desmond, M. Horner, B. Claggett, L. Ducey, M. Barry, H. Coll, L. Sears, J. Latta, B. Hellman, L. Hillas, B. Morse, M. Papin, L. Henke, M. Clifford, I. Stapleton, O. Knauer, E. Lewis, C. Dempsey, G. Stadler, T. Hinz, C. Hurley, F. Hertzog, E. McCarthy, R. Van Mourick, M. Sheehan, M. McEwen, T. Balch, L. Dolan, O. Hoffman, E. Balch, N. Norse, M. McCormick, E. Regan, M. Smith, A. Blacklock, I. Buh, L. Meehan, M. Andree, K. Conner, P. Sloman, M. Richardson, H. Studebaker, E. Kohler, M. Thompson, M. Simons, F. Waterbury, C. Prudhomme, C. Kron, E. Harlem, K. Heffron, B. Wagner, M. Carey, E. Blaine, M. Coll, G. Rowsey, E. Longmire, K. Loomis, N. Davis, L. Reeves, H. Hake.

—On Dec. 15, an entertainment was given in honor of Rev. Father Saulnier, C. S. C., who has for many years ministered to the spiritual needs of the pupils at St. Mary's. The visitors present were: Rev. Fathers Walsh, Frère, Kirsch, Maher, Morrissey, French and Toohey; Professor Hoynes of Notre Dame; Mrs. and Miss Gregori, and Mrs. Atkinson. At the close of the play, Rev. Father Saulnier, in a few words, thanked the young ladies for the entertainment, and then called on the Rev. President of the University to make a few remarks,

which he did in his usual happy style. He complimented all the participants, and said the highest praise he could give them was that they fully sustained the reputation of St. Mary's. Professor Hoynes also expressed himself as pleased with what he had seen and heard, adding that though he had never been in Paris, he felt sure the Parisians did not have a better accent than the French pupils of St. Mary's. All considered the music, both instrumental and vocal, as exceptionally fine. The following was the

PROGRAMME:

Entrance—"Andalusienne".....Nicondi
Misses Rend and Van Horn.

Chorus from "Lucrezia Borgia".....Donizetti
Vocal Class.

"Ave Maria" from "Otello".....Verdi
Miss K. Gavan.

"Tannhauser" Fantasia.....Liszt
Miss E. Horn.

"LE MOULIN DES OISEAUX."

OPÉRA COMIQUE EN UN ACTE.

(En l'honneur du Rev. PÈRE A. E. SAULNIER, C. S. C.)

Personnages.

La Comtesse d'Hermontal.....	Marv F. Murphy
Catherine Durand (Meuniere).....	Kathleen Gavan
Rosette {	ses petites filles { Lilly Van Horn
Rose {	Nellie McCarthy
Petit Pierre (tambour du canton).....	Thede Balch
Lissette {	Cora Prudhomme
Angélique {	Grace Regan
Jeannette {	Helen Studebaker
Louï-ette {	Blanche Hellmann
Céleste {	Céleste Kron
Mariette {	Nellie Barth
Nanette {	Adèle Papin

Jeunes fils pour les rondes.

"Lo! Hear the Merry Lark".....Bishop
Miss H. Guise.

"Celebrated Staccato Etude".....Rubinstein
Miss H. Guise.

"Deh Torna a Mio benne"—Air and Variation.....Proch
Miss M. Murphy.

Quartet from "Semiramide".....Rossini
Misses Murphy, Guise, Gavan, Moran.

"Marche Militaire".....F. Schubert
Misses O'Brien and Flannery.

Sir Walter Scott.

In the bright galaxy of imaginative writers in which the nineteenth century abounds, we find one who shines a star of the first magnitude. This bright luminary of poesy is Sir Walter Scott, who is equally eminent in another field of literature; for the popularity which the novel now possesses may be attributed to the power exerted in its favor by his series of romantic fictions.

His works have been compared to the dramas of Shakspeare whom he resembles in the versatility of his subjects, and in his power of delineating character. Scottish themes, and events in Scottish history, are his favorite subjects, and he spent many years and much assiduous research in collecting the ballads and legends of his native land.

From his earliest years, Scott gave evidence of the power of his imagination by the delight he took in improvising, for the amusement of wondering com-

panions, wild and mysterious adventures. His memory was also very remarkable. It is said that Campbell's "Lochiel's Warning" he heard once, read once, and then recited. In consequence of its great retentive powers, his mind thus became a vast storehouse from whose treasures he was to draw wealth and fame.

The first result of his poetic genius was "The Minstrelsy of the Scottish Border" which partakes of the character of the German ballads in being embellished with much of the supernatural. This was probably due to the favor with which some of the literary circles of Edinburgh regarded the German poets.

Three years later appeared the "Lay of the Last Minstrel," a tale of chivalric adventure abounding in many vivid and beautiful descriptions. The poem was intended to illustrate the customs and manners of the Border Country. One of the many beautiful scenes therein portrayed is that of Melrose Abbey at Moonlight, the lights and shadows being compared with fine effect to ivory and ebony—

"Where the broken arches are black in night,
And each shafted o'iel glimmers white."

His "Marmion" appeared shortly after the publication of the "Lay;" and, like it, the chief merit of the poem lies in the descriptions. It was written at the time when Napoleon was meditating an invasion of Great Britain. The martial spirit of the Scots, which had so long remained dormant, was aroused, and Sir Walter was afforded an opportunity of beholding revived in his countrymen, the spirit of his ancestors, the decline of which he had much deplored. The materials for the description of the Battle of Flodden Field with which "Marmion" closes were obtained at this time.

The decided favor with which the "Lady of the Lake" was received has diminished but little after the lapse of half a century. In such a length of time tastes are apt to change, and new schools of poets to become popular. But this still maintains its place in literature, thus proving its undoubted merit. Although in perusing the pages of "Marmion," the Catholic reader meets with frequent cause for offense, in the cropping out of prejudice and injustice, we would fain wish a stranger to Scott; yet, in "The Lady of the Lake," the "Hymn to the Virgin," which he makes Ellen sing on the eve of the battle, seems to prove that this disposition proceeds from early education rather than malice; for such beautiful and touching lines as these must spring from the heart:

"Ave Maria! maiden mild!
Listen to a maiden's prayer:
Thou canst hear though from the wild,
Thou canst save amid despair.
Safe may we sleep beneath thy care,
Though banished, outcast, and reviled—
Maiden! hear a maiden's prayer;
Mother, hear a suppliant child!
Ave Maria!

Ave Maria! stainless styled!
Foul demons of the earth and air,
From this their wonted haunt exiled,
Shall flee before thy presence fair.

We bow us to our lot of care,
Beneath thy guidance reconciled;
Hear for a maid a maiden's prayer!
And for a father hear a child!
Ave Maria!"

The fierce spirit of Roderick Dhu was calmed by the pathetic strain; the better nature of that warrior being touched, perhaps, not more by the sweet words of the hymn, than by the musical voice of the fair singer. By withholding the true name of Fitz James until the close, the interest of the reader is kept alive; for it is not until the conclusion that the denouement is made, and we learn with Ellen that her brave and noble knight, the avenger of the poordemented Blanche, is Scotland's king from whom she is seeking to crave pardon for her father. The scene is graphically depicted in the following lines:

"Then turned bewildered and amazed,
For all stood bare; and, in the room,
Fitz James alone wore cap and plume.
To him each la 'y's look was lent,
On him each courtier's eye was bent;
'Midst furs, and silks, and jewels' sheen
He stood, in simple Lincoln green
The centre of the glittering ring,—
And Snowdon's knight is Scotland's king!"

The story is very gracefully ended by the release of the Gæme:

"His chain of gold the King unstrung,
The links o'er Malcolm's neck he flung;
Then gently drew the glittering band,
And laid the clasp on Ellen's hand."

Scott is by no means a polished writer, and his diction is proverbially careless; but the prolific richness of his fancy, and the power he possesses of bringing clearly before the mind of the reader different situations, characters, and scenes, amply compensate for this deficiency. To the new school of invention which Scott founded, he contributed nearly thirty volumes of the most animated and original composition that has appeared since the time of Shakspeare. This series of novels, which commenced with "Waverly," possesses a decided superiority over anything of the kind in our literature, and at once led captive the popular heart. The narrative is lively and easy, the great charm of the works consisting undoubtedly in the character and description. He is indeed true to nature, and copies from actual existences rather than embodies the suggestions of his imagination. The many historical facts which he has interwoven so beautifully in these works, serve to impress the former more forcibly upon our mind. Scott's career, as an author, terminated with his "History of Scotland" and his "Life of Napoleon" neither of which added materially to his already brilliant reputation.

His literary productions are not the only claim he has on our admiration. His many virtues as a man elicit our highest praise. Unlike so many others who have immortalized their name in verse, he did not disregard the virtues he extolled in song, but demonstrated by his noble life that the greatest genius is not incompatible with exalted virtue.

BELLE SNOWHOOK (Class '88).